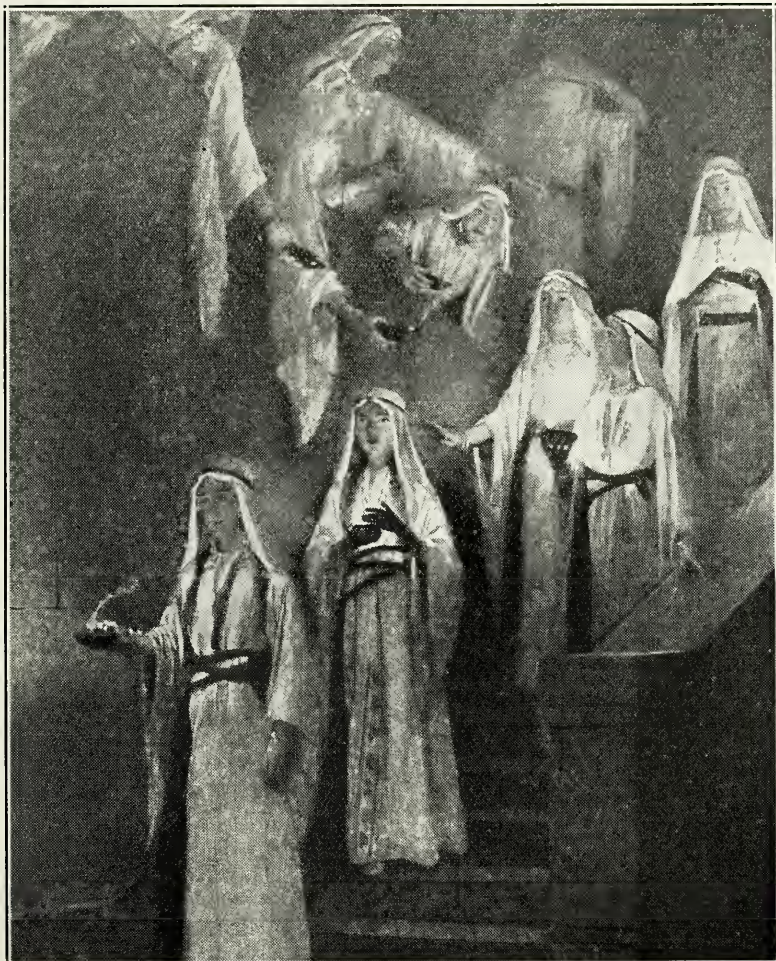


October 27  
1938

# Millennial Star



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## **The Ten Virgins**

*A Pertinent Lesson Is Taught To All Mankind*

(See page 679)

## LAMENT OF A MAN FOR HIS SON

Son, my son!  
I will go up to the mountain,  
And there I will light a fire  
To the feet of my son's spirit,  
Saying,  
O, My Son,  
What is my life to me, now you  
are departed?

Son, my son!  
In the deep earth  
We softly laid thee in a chief's  
robe,  
In a warrior's gear.  
Surely there,  
In the spirit-land  
Thy deeds attend thee!  
Surely there,  
The corn comes to the ear again!

But I, here,  
I am the stalk the seed-gatherers  
Descrying empty afar, left  
standing.

Son, my son,  
What is my life to me, now you  
are departed?

—A Red Indian poem translated  
by Natalie Curtis Burtin



# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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### THIS WEEK'S COVER—

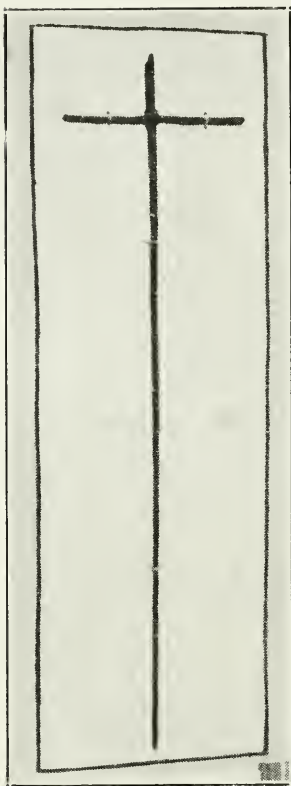
THE parable of the five wise and the five foolish virgins is portrayed on the STAR's cover this week. Through this fictitious narrative the world is shown who will be the happy and the prepared at the Saviour's coming. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

—(See page 679)



## Another Evidence

By ELDER RICHARD P. EVANS



**The Cross**

The above photograph is one of a cross recently found in a pre-historic ruin in southwest America. In the accompanying article the significance of a cross to the early Indians, who wandered over the American continent hundreds of years ago, is told. This discovery, as well as modern day research among the ruins of Western America, is substantiating the teachings of the Book of Mormon; that the early inhabitants of America knew of Christ and His teachings.

**A**NOTHER link in the great chain of evidence which daily is being unearthed to corroborate the assertions of the Book of Mormon has recently come to light. The accompanying photograph shows a cross which dates back beyond Spanish occupation of North America.

Early in the summer of 1936, a Navajo Indian came into the trading post of William Evans, father of the author, at Shiprock, New Mexico, carrying a large bundle. Upon opening it, the Indian brought forth several faultless pieces of pre-historic pottery, a number of fibre mats and sandals, and a cross, made of reeds and lashed together with a yucca fibre cord. All these relics the Indian had uncovered while excavating an ancient ruin in the badlands some twenty miles west of the trading post. Dry as the tombs of Egypt, the debris of the ruined dwelling had preserved the artifacts perfectly—they bear no sign of deterioration despite their great age.

Until recently, archaeologists were unable to arrive at any definite conclusion about the age of any of the millions of mounds and ruins which cover the American Southwest. Then along came Professor Douglass of the University of Arizona, an eminent archaeologist, who had discovered a system of dating which he called Tree Ring Chronology.

This amazingly efficient and accurate method of dating is very simple, and consists of counting the rings recorded each year in the life of a tree. Not only will a tree leave a ring for each year of its growth, but it will record climatic conditions, indicating a year of abundant moisture by a thick ring, denoting unretarded

growth, and pointing out a dry, unfavourable season by leaving a correspondingly thin record of its growth.

By devising a drill which would take a sample or "core" from a tree or log, Professor Douglass then travelled extensively over the Southwest America, taking hundreds of cores from all sizes and ages of trees. Then, back in his laboratory, Professor Douglass began the work of correlating their records, and compiled a master tree-ring chart which extends backward many hundreds of years.

In order to determine the age of any ruin in the Southwest, it is a simple matter to take a core from a beam of the dwelling and locate its corresponding growth marks on the master chart, which will then give the year in which that beam was cut and placed across the walls of the partly finished dwelling.

This system, then, dates the erection of the ruin in which this cross was uncovered back to 1080 A.D., nearly three centuries before the Spanish Conquistadores landed to invade and convert the Americas.

The Book of Mormon declares that Christ came, after His resurrection, and established a church on the American continent, such as He organized on the eastern hemisphere, thus fulfilling a statement of His own. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10: 16)

Is this not another testimony to the truthfulness of the Book of Mormon, that the Saviour did visit the Nephites and Lamanites spoken of in the Book? That He would suffer death upon the cross was known to them as evidenced by the inspired predictions of Nephi and King Benjamin in the Book of Mormon. Verily, the Book of Mormon is true.



**The Author**

Elder Richard P. Evans, a travelling missionary in the British Mission at the present time, is pictured above dressed in a typical American Indian garb. He has spent the greater part of his life in Shiprock, New Mexico, where a trading post for Navajo Indians is established. He, as other Latter-day Saint missionaries, explains the history of the American Indian through his knowledge of the Book of Mormon. In this article he describes the evidence of archaeologists which points to a knowledge of the cross symbol among the American Indians of the pre-Columbus era.

## Browsings in Brief...

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His heart was as great as the world, but there was no room in it to hold the memory of a wrong.

—Emerson

\* \* \*

NEVER does the human soul appear so strong and noble as when it foregoes revenge, and dares to forgive an injury.—Chapin

\* \* \*

LITTLE, vicious minds abound with anger and revenge, and are incapable of feeling the pleasure of forgiving their enemies.—Chesterfield

\* \* \*

THE narrow soul knows not the God-like glory of forgiving.—Rowe

\* \* \*

HE who has not forgiven an enemy has never yet tasted one of the most sublime enjoyments of life.—Lavater

\* \* \*

AND be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Paul (Eph. 4: 32)

### LIVERPOOL DISTRICT CONFERENCE

CONTINUING the autumn series of conferences, members and friends of Liverpool District met at the Burnley Chapel last Sunday, October 23rd. In attendance at the evening meeting were 165 members and 50 non-members, who heard President Hugh B. Brown present the Latter-day Saint concept of God and His relationship to us. Also on the programme were Elders King E. Beagley, supervising elder of London District; Fred H. Thompson, mission secretary; and E. Max Phillips, supervising elder of Liverpool District. Musical numbers were given by Miss Lillian Ormerod and Mr. James Henry Duckworth, each of whom gave a vocal solo. District President John R. Moore conducted the meeting.

Brother Willie Duckworth of the district presidency conducted the

afternoon session, and the following were speakers: President Moore; Sisters Dorothy Herron, lady missionary, and Zina Card Brown, consulting adviser for the women's auxiliaries; Elders W. Reid Dees, Coe R. Larkin, Mark P. Lyman, Owen L. Brough and Hugh C. Brown; and President Brown. Sister Marjorie Patey, of Liverpool Branch, sang a solo, accompanied by Brother Edwin Tope, and the Nelson Branch M.I.A. Chorus, conducted by Sister Ermena Starky, also presented a musical rendition.

Speakers at the morning session, conducted by Brother Robert Pickles of the district presidency, were Elders Donald S. Griffin, Thomas E. Stolworthy, Roscoe G. Booth, Sterling Jacobson, and Wendell D. Jenkins, and Sister Doris Pratt.

# The Soul's Fire

By JEREMIAH STOKES

**T**HE Saints continued to buy land, to build homes, to plough, to plant, to reap, and to enjoy the fruits of their labour, in the joyful hour of tranquility that had come to them.

A few members of the mob who had participated in the assassination of the Prophet and his brother had been indicted for murder and were awaiting trial. Their confederates were lying low, but were still feeding the canker worms of hate against the Saints, which hate grew and multiplied.

## Begin the Story Here

**A**NN NORTHROP, an English woman, is converted to the teachings of the Mormon Church by missionaries sent from America. Because of prejudice her parents and her husband, after a quarrel, refuse to have anything to do with her unless she denounces her new beliefs. However, she joins the Church and goes to America, leaving her two older children behind, hoping to be able to send for them later. The Harringtons, Joshua and Harriet, neighbours, accompany her on the journey. In the United States, persecution had grown rapidly, and the death of the Prophet and his brother threatens to disrupt the Church organization. However, through a manifestation to the Church, Brigham Young as president of the Twelve Apostles is sustained as leader, and with persecution slackening somewhat, Nauvoo and the Church grow and prosper.

The day for the trial of the accused murderers arrived. The judges sat upon the bench, the prisoners were brought into court, the jury was impanelled, and witnesses were examined; lawyers bandied words and finally the jury retired, but not for long. The tide of public sentiment demanded the release of the assassins, and the jury was caught in the current. In the course of just a few minutes they brought in a verdict of "not guilty."

With this expected exoneration, the spirit of prejudice and persecution broke forth with increased fury. This time, not only with intent to remove the leaders, but to stamp out the adherents to the faith as well, whom the enemy had come to realize had increased all the more since the Prophet's death.

President Young called his apostles together to discuss the signs of renewed hostilities that were developing within the ranks of the opposition.

"Brethren," he said, "I have reports from outlying communities that mobs are again at work. Many Saints have been driven from their farms and their houses burned.

"Among other things," Mr. Young went on to say, "several papers in the state are attacking us and inflaming the public mind against us. But worst of all is the news that an attempt is being made to repeal the Nauvoo charter. When this is done,



we shall be without protection and at the mercy of the mob. Past experience leaves no doubt in our minds as to the lengths mobs will carry their depredations. I am fearful, brethren, for the future."

As the council sat in conference, President Young's secretary, Dr. Willard Richards, came in and announced that a committee from Quincy wished to see him.

"Admit the men into the conference," said the President.

There were several men in the body, and after introducing themselves, the chairman explained the purpose of their call.

"Last evening," he began, "a mass meeting was held at Quincy, to take definite action against your organization, Mr. Young, to insure your removal permanently from the state of Illinois, which its citizens demand. We were appointed at that meeting to wait upon you and deliver the message, and we are requested to inquire when you will comply with this injunction."

"And for what reason, and by what authority, do the citizens of Illinois meet and issue such a drastic decree?" inquired Mr. Young.

"It is an established fact," answered the man, "that public sentiment is against the Mormon religion, and that is the reason you are commanded to leave. The authority for making the demand, and the power that will be employed to enforce it, rests with the citizens themselves."

"What treachery! It can't be possible!" exclaimed Mr. Young.

"It is not only possible, but it is a fact."

"You may report back that we will make answer to your demand by tomorrow, in writing," finally replied the President.

Scarcely had this committee retired, when another body of men requested that they see the new Mormon President, and this committee was likewise admitted into the council.

"We are from Carthage," said the spokesman, "to report the action of a convention held by delegates from nine counties. A resolution was passed at the meeting which says that you, the Mormons, have committed crimes against the persons and property of the citizens of Hancock County, and that it is too late to settle any differences between us. That the only thing to be done now, is for you to move out of the state. You are not being persecuted, but you are being punished for your own dishonest acts."

"You say this is a demand made upon us from a convention held by delegates from nine counties?" inquired Mr. Young.

"It is. And these delegates were elected by the citizens."

"Very well, gentlemen," said the president, "we shall consider your ultimatum and make a reply very shortly."

The delegation left and a long discussion was held by the council over these disquieting messages.

"The handwriting is on the wall, brethren; we have no alternative. We have been indicted, tried, convicted, and sentenced to death by our enemies, with but one chance to escape with

*(Continued on page 683)*



## Obedience To Law

By ELDER THORNTON Y. BOOTH

**E**ACH new finding of science continually re-affirms a great truth which was observed by the earliest experimenters; namely, that there is order in all things. From the life of the microbe in a drop of water to the movement of the systems in the universe, science has found a material world completely governed by law and order.

A significant truth of the spiritual world which has become somewhat dulled because it has not been used, is that the spiritual universe also is governed by law and order. By the spiritual world is meant the realm of character development, application of ideals, living in harmony with God and fellow men; in short, learning happiness. To date this has nearly all been outside the concern of science, but nevertheless the necessary laws have been given to men by prophecy and revelation, and they have been tested and proved worthy by the experiences of the people.

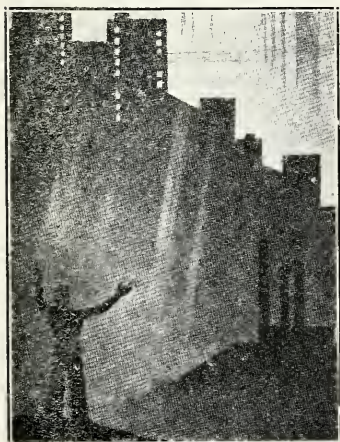
With a material universe governed by law, and a spiritual universe governed by law, we expect, and find, that they have many laws in common. And oftentimes a clearer conception of one division is gained by comparing it with the other. An outstanding principle which applies with equal force to both material and spiritual things is this: "To create is more difficult than to destroy."

There are, of course, countless experiences to show the truth of this in the material world. Any

child in a few minutes can easily (and often does) break a watch, a pair of spectacles, or a finely ornamented vase, any one of which will have taken centuries of thought and experience, plus several hours of highly skilled labour to produce. Cities with their libraries, mechanical inventions and harmonious living conditions, founded upon ages of research, experiment and practice, have been sacked and their treasures destroyed over-night by an ignorant barbarian horde. If other examples are needed, consider the objects near you right now which you could destroy, and then ask yourself which of these, if any, you could build again.

The spiritual world likewise abounds with evidence demonstrating how much easier it is to destroy than to create. A business man must work years to establish a reputation for absolute integrity in his business dealings. That reputation can be destroyed completely by one exposure of embezzlement.

*(Continued on page 685)*



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THURSDAY, OCTOBER 27, 1938

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EDITORIAL

## *Some Things We Must Believe*

**W**E have converted people from the mid-night-sun country of Scandinavia down to South Africa; we have converted people from Canada to South America; in the countries and islands of the Pacific; and in many other lands. I have met many people who have belonged to as many as four churches, and who never found peace, contentment, joy and satisfaction, until they found the Gospel of Jesus Christ, as established again upon the earth through the Prophet Joseph Smith.

In many places I have met people who have studied our faith. Some of them would say: "I could accept everything that you people teach were it not for this man, Joseph Smith. If you would only eliminate him."

### **Mormonism—The Power of God Unto Salvation**

**T**He day can never come when we will do that. As well might we undertake to leave out Jesus Christ, the Son of the Living God. Either Joseph Smith did see God and did converse with Him, and God Himself did introduce Jesus Christ to the boy Joseph Smith, and Jesus Christ did tell Joseph Smith that he would be the instrument in the hands of God of establishing again upon the earth the true Gospel of Jesus Christ—or Mormonism, so called, is a myth. And Mormonism is not a myth! It is the power of God unto salvation; it is the Church of Jesus Christ, established under His direction, and all the disbelief of the world cannot change the fundamental facts connected with the Church of Jesus Christ of Latter-day Saints.

Every Latter-day Saint believes that God appeared to the boy Joseph Smith, and every Latter-day Saint believes that God Himself did introduce Jesus Christ to the boy Joseph Smith as: "My beloved Son; hear Him."

### **"God Created Man In His Own Image."**

**W**E believe absolutely in God, that He is a personal being. We believe absolutely that the scripture is true which says: "God created man in his own image, in the image of God created he him; male and female created he them."

All Latter-day Saints believe in the contents of the book entitled the Doctrine and Covenants of the Church, and in that book we read of the appearance of Jesus Christ to Joseph Smith and Oliver Cowdery in the Kirtland Temple. An account of this is recorded in Section 110 of the Doctrine and Covenants.

### We Have The Truth To Offer

**W**HY is it that Latter-day Saints are enabled to convert people? It is because they have the truth to offer, because they have no doubt in their minds regarding the divinity of the work in which we are engaged.

I am grateful beyond expression that it has fallen to my lot, in humility, but with gratitude and thanksgiving to God, to lift up my voice and testify that God lives, that Jesus is the Christ, the Son of the Living God, and that Joseph Smith is a Prophet of God. I have rejoiced that in all of my travels and in all of my meetings with men during the fifty-six years it has fallen to my lot to travel in the interests of this Church, I have never found one thing that has in the slightest degree affected my faith or caused me to have any doubts regarding the divinity of the work in which we as Latter-day Saints are engaged.

### Joseph Smith was an Instrument In God's Hands

**J**OSEPH SMITH was the instrument in the hands of the living God of restoring again to this earth the true plan of life and salvation. I know that much of the world disbelieves this, but every true, faithful Latter-day Saint, sooner or later, gets an individual testimony from God regarding the divinity of this work—that it is in very deed what it purports to be, namely, the plan of life and salvation, the Gospel of the Redeemer of the world. I am grateful beyond all the power with which God has endowed me to express my thoughts, for a knowledge regarding the divinity of this work, for a knowledge that God lives, that He hears and answers our prayers. I am thankful beyond all of my power of expression for the knowledge that Jesus Christ is the Redeemer of the world, the Son of the Living God, and that Jesus Christ did in very deed talk to Joseph Smith; and that Joseph Smith was and is a prophet of the living God and that he stands and will do so throughout all the countless ages of eternity at the head of this, the last dispensation, the dispensation of the fulness of the Gospel of Jesus Christ.—**HEBER J. GRANT**

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### HULL DISTRICT CONFERENCE SCHEDULED

**S**CHEDULED for next Sunday, October 30th. Hull District conference will convene at Hull Branch Chapel at Wellington Lane and Berkeley Street. Meetings will commence at 10.30 a.m. and 2 and 6 p.m. Mission authorities will be in attendance.



## Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

### OBEDIENCE

**B**EHOLD, to obey is better than sacrifice, and to hearken than the fat of rams," (I Samuel 15: 22) was the word of the Lord to King Saul through the Prophet Samuel. To the reader I will say that, in reality, true obedience to the Lord's commands is an evidence of moral courage, union and power.

It is not blind obedience that is referred to and maintained, but it is that type which characterized the ancient seers and saints who, like the Messiah, said by word and deed, "I seek not mine own will, but the will of the Father which hath sent me." (Jn. 5: 30)

The Latter-day Saints believe in obedience to the laws and commandments of God, and to the laws of the country in which they dwell. Those who oppose this principle forget that God requires obedience, and that the best embodiment of this principle, the most humble yielding to the divine will was the best and purest Being who ever dwelt in mortality, the Lord Jesus Christ. He obeyed not only His Father's will but also the laws of His country, for He paid His taxes, observed civil laws and said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22: 21)

When any man is disrespectful to proper authority and laws of God or civil government he becomes obedient to an evil power, expressed either by his own carnal appetites or by written laws. He may have a transitory, sinful pleasure in the gratification of these perverted appetites, but he faces the sorrow and remorse which are to come, for it is written in holy scripture, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14: 12)

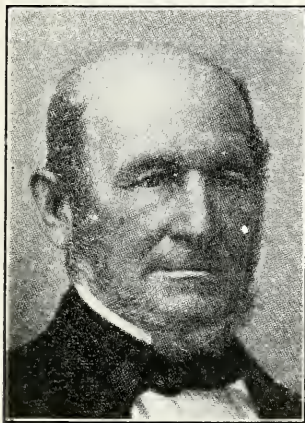
Sacred and profane history prove this to be true; that man is a servant to whom he listeth to obey. If he sows to the flesh, he reaps corruption. If he sows to the spirit, he reaps life everlasting. Carlyle, the great English writer, said, "All great minds are respectfully obedient to all that is over them; only small souls are otherwise."

By obedience to God and His Priesthood the Latter-day Saints have come off triumphant over obstacles within and foes without. By obedience to God and His commands they can continue to be blessed and favoured of the Lord forever. They have indeed proved the words of Samuel to Saul, "To obey is better than sacrifice, and to hearken than the fat of rams."

## THE SOUL'S FIRE

*(Continued from page 678)*

our lives by fleeing from the state. We have a problem, a tremendous task before us, but it must be done. It can be done. And with the help of Almighty God, it will be done!" Thus spoke Brigham Young, solemnly, earnestly, prophetically, to his quorum of apostles on the eve of another crisis that had fallen like an avalanche upon the heads of more than twenty thousand people.



Heber C. Kimball

"It is my advice that we plan to begin our exodus next spring; that we so advise the committees; and that we impose certain terms and conditions upon the citizens of surrounding counties that will help us get away. What do you, brethren, think of this?"

"You are right, President Young," agreed Heber C. Kimball, "and if I properly interpret the spirit that is among us, I would say that we are all agreed, and that we are ready to pledge our support to assist you in the task."

And the apostles did so agree and they did pledge their support to their leader.

Immediately following the meeting of the Twelve, runners were sent to cover the city and nearby scattered communities of Saints calling them to a conference.

"What is the matter?" they asked in astonishment when the word was given.

"I do not know, except that President Young says it is important, and that no one should remain away," came the hasty and excited answer.

The hour for the conference arrived, and from far and near came the Saints to the outdoor place of meeting. The President and the Twelve were upon an improvised platform with the Saints gathered in front of them.

The Harringtons and Ann Northrop were among the number assembled. A hymn was sung, a prayer offered, and then all eyes were turned upon their leader.

"Do not be weary," President Young began, "for we shall not be together very long. Our message of necessity must be brief. It occasions no long discourse, no argument, and permits of no debate.

"Committees, representing the citizens of Quincy and the citizens of Carthage, have waited upon the Twelve and demanded that we leave the state. We answered their demands, saying that we would leave the state if our terms were agreed upon.

"The men who were on trial for the murder of Joseph and

Hyrum have been acquitted. The charter of our beautiful Nauvoo has been annulled, and our arms must be returned to the state. Mobs are already at work among scattered communities of Saints and they will move upon us if we do not leave. We must not, we dare not, remain; but we shall go in an orderly manner. Therefore, do not allow yourselves to become bewildered. We shall move as a body. And I covenant with this people that we will take all of the Saints with us—every man, every woman, and every child. Not a single soul who belongs to this Church, and who desires to go, shall be unprovided for. We shall all emigrate together, to a yet unknown destination, somewhere far to the west, in the valleys of the Rocky Mountains. This we will do to the extent of our influence and our ability. If you will be faithful to your covenants, I will prophesy that the Great God will shower down the means upon this people to accomplish this to the very letter."

For a moment the audience stood as if paralyzed with a fatal illness, the severity of which had suddenly struck death upon every face. Joshua Harrington stood speechless. Ann Northrop, Aunt Harriet and Emily Ennis stared at each other in terrified amazement, as did all who heard the startling announcement by their leader. Then they all left the conference and went to their places of habitation, to think, to ponder, to plan, and to pray.

From that very hour the Saints began to shape their affairs to meet the new conditions that suddenly had been thrust upon them. At the front gate of two thousand homes, on several hundreds of farms, and on every vacant piece of property owned by the Saints in Nauvoo and adjacent settlements appeared the sign, "For Sale or Rent," with the hope that the citizens who were driving them out would be interested and buy.

President Young organized committees to supervise the disposition of properties; the building of wagons, the making of yokes and harness; the purchasing of sheep, cattle, mules and horses. Empty houses were turned into shops; teams were sent into the country to buy iron, hides, and wagon timber, and blacksmiths, wheelwrights, carpenters, harness-makers and other workmen were kept busy day and night preparing for the great exodus.

In spite of the many forces that were at work to worry and harass the Church leaders in their preparations for the great move, Brigham Young and the twelve carried their plans forward with fearlessness and unrelenting zeal. They realized that their undertaking involved more than preparations for an exodus. They knew that it was a desperate fight against organized bigotry to save twenty thousand men, women and children from wanton butchery and to preserve a cause, which they believed to be divine, from irretrievable obliteration.

Hostilities against the Saints did not cease and they grew to such proportions that plans to send an advance force of men into the West had to be abandoned. Efforts were centred upon getting the exodus under way even before the people were prepared.

*(To be continued next week)*



## OBEDIENCE TO LAW

*(Continued from page 679)*

Learning even reasonable control of emotions often takes years of hard work, and yet one display of temper will cheapen a man in the eyes of those around him, and he will find it that much harder to control himself the next time. In your own home, consider the few harsh words necessary to disrupt the harmony, and the hours or days of patient effort required to build it to where it was.

Realizing, then, how easy it is to destroy that which can be gained only by continued effort, it is necessary to be always on guard against the one careless slip which may cause such destruction. Almost everyone as a child has had the experience of setting up blocks or soldiers in a line, and then toppling the end one and watching the whole line go down.

In Utah there is a mountain which every year invites hundreds of people to climb it, for it has a distinguished beauty, and the view from the top, a mile and half above the valley floor, is truly awe-inspiring. Just before the summit is reached comes the hardest part of the climb. There is a glacier there, and it is very steep. Every step requires good, hard work, and frequent rest is necessary. Many people have climbed up and up, step by step, until nearly to the top, and then, missing a stride, have lost their footing and slid rapidly down to the bottom, with nothing left to do but to start climbing again.

The principle is the same: "To create is more difficult than to destroy." "To set up is more difficult than to knock down." "To climb is more difficult than to descend."

This likewise holds true in our higher spiritual strivings, such as attempting to apply the Gospel of Christ to our lives. It is necessary to obey the laws of the Kingdom of God to be able to share the inheritance; and continual striving to place ourselves in harmony with all these laws, plus eternal vigilance to see that we do not lose the ground we have gained, are the tasks of every man.

The parable of the ten virgins forcibly illustrates the application of the law to the second coming of Christ, the climax of the latter days. These ten maidens went forth to meet the bridegroom, and while waiting for the procession they all slept, being awakened only as the party drew near. Then it was that five of them found that their lamps had gone out and that they had no oil left. The other five, though possessing an extra supply, did not have enough to share, and while the foolish ones went to obtain more the party passed into the house, and the door was shut.

The tragic lesson in this story is in the fact that the foolish virgins had done everything that their wiser sisters had, except one. They had their lamps—which the late Dr. James E. Talmage compares to the outward profession of Christ—they knew the bridegroom was coming, and were ready and anxious to meet him. They even had oil—the inward spiritual strength which gives value to the outward profession—which burned as brightly as their companions did for a while. Step by step they had gone forward, only to find themselves sliding back to

where they had started because they failed in one thing.

The "oil" was the one thing they lacked, but this, too, is gained only by patient work, drop by drop, and through carelessness many drops may be spilled. So, remembering how much harder it is to gain than to lose, we continually strive for vigilance in our efforts both to gain and to keep a full portion of spiritual strength, and all other desirable qualities of the spiritual kingdom.

As the Master said: "But he that endureth to the end shall be saved." (Matt. 10: 22)

## News of the Church in the World

**SENIOR PRESIDENT** of the First Council of Seventy is now Elder Rulon S. Wells, who replaces Elder

J. Golden Kimball as the oldest member of the Seventies' Quorum. Elder

Wells was born July 7th, 1854—just seven years after the Pioneers had entered Salt Lake Valley. He was ordained a seventy in 1884 and made one of the first seven presidents in 1893, making 45 years

that he has served in that capacity. Elder Wells is at the present time the oldest living Church authority.

**BRITISH** Church members will be pleased to learn of the recent appointment of Elder Richard L.

Evans, former British missionary, as a member of the First Council of Seventy to fill the place left vacant at the death of Elder J. Golden Kimball. Elder Evans at 32 is one of the youngest men to be appointed to the presiding councils of the Church for some time, but his years of praise-

worthy Church service more than justify his selection. He served a three-year mission in the British Isles from 1926 to 1929, and while here served as associate-editor of the MILLENNIAL STAR and as mission secretary. It was at this time that he began his compilation of the history of the Church in England, which was published last year as "A Century of Mormonism in Great Britain." Elder Evans is at the present time a member of the Y.M.M.I.A. General Board, and is managing editor of the "Improvement Era."

**BROADCASTING** on a nationwide hook-up that covered practically every state in the United States

was Elder Richard R. Lyman, recently released head of the European missions, and member of the Quorum of the Twelve Apostles. The broadcast presented was part of the Sunday service of the Church-wide semi-annual conference held in the Tabernacle in Salt Lake City. It followed the weekly

broadcast of the Tabernacle choir and organ, which is listened to by people all over the world. His talk dealt with the missionary system of the Church, which keeps two to three thousand men and women, mostly young, constantly preaching Mormonism in all parts of the world.



Elder Wells



Elder Evans



Elder Lyman

## Of Current Interest

**VIOLINS** with a tonal quality comparable to the famous Italian masterpieces have been made by a young craftsman of central Germany. At a concert recently in Munich one violin attracted much attention because of its unusually fine tone, and several musicians offered high prices, feeling that it was one of the rare pieces of ancient



workmanship. It was discovered, however, that a craftsman named Lindorfer had made several instruments from some old wood beams cleared away when a castle burned down a few years ago. With the secret of his success made public, an intensive search is now being made for other wood sold after the fire.

**ONE MILLION** pounds of telescope will be moved to sweep the heavens by the power from a half a horsepower motor. The new 200 inch telescope—twice as large as any heretofore built—is nearing completion after several years of intense labour on the part of scientists and engineers. Regarded by many as the most spectacular feat of the century, the manufacture, transportation and mounting of the astronomical "eye" has presented many problems which seemed almost insurmountable at the time. The tube of the instrument is 44 feet long—as high as a four story building—and it is only through the most delicate balancing that the small force is able to regulate it. Despite this accuracy of balance, however, the whole mechanism is constructed so ruggedly as to be able to withstand earthquake shocks.

**PHENOMENAL** speed in preparing newsreels has come as a result of the increasing demand of the public to be able to "see" the various happenings described in their newspapers. In the projection room

of the company reels are gathered from all over the world—often rushed by special plane if the importance of the event warrants it—where they are checked, edited, sound effects added until the complete script meets the approval of those in charge. An example of the extreme rapidity with which these men work is shown with the treatment of newsreels taken across the Atlantic by the pickaback plane. These were edited, prints made, the script, music and sound effects added, and the finished reel was on display in Broadway Theatres in three hours. Average reels cost about £2,500, although oftentimes the price goes much higher when an expensive "shot" is included.

**OBSERVING** a minute of silence, the automobiles and trams of Kansas City, Missouri, U.S.A., halted recently as all semaphores glowed red for that period. The gesture was given in recognition of the city's second consecutive year without a traffic accident fatal to an elementary school child, a record envied by most larger cities of the world.

£3,400,000,000 is the total expense of the world for armament during 1938, compared with a mere £800,000,000 in 1933. This is an increase of 325 per cent, and almost every nation in the world is confronted with the question of how



much longer its national economy can carry the load, according to the Foreign Policy Association. The Association further pointed out that recent historical trends show that large armaments may lead to a dictatorship or other form of "government intervention."



## *From the Mission Field*

### **Transfers—**

Elder Mark P. Lyman was transferred from the Millennial Chorus to Irish District on Monday, October 17th.

Sister Harriet Chamberlain was transferred from Nottingham District to Scottish District on Monday, October 17th.

### **Doings in the Districts—**

**BIRMINGHAM**—The Y.M.M.I.A. officers of Staffordshire Branch were sustained at a meeting held Sunday, October 16th. The organization is as follows: President, Brother Ira Parkes; first counsellor, Brother George Evans; second counsellor and secretary, Brother John M. Evans.

On Tuesday, October 11th, a special meeting was held in Handsworth Branch, giving thanksgiving for peace. The meeting was sponsored by the Relief Society, under the direction of Sister Florence B. Dunn, president. They were joined by the priesthood members, and the group listened to the talks on peace given by the branch presidency.

**MANCHESTER**—The harvest festival of Hyde Branch was held on Sunday, October 16th, with a display of fruit and vegetables arranged which were given by the members and friends. Branch President Albert Woodruff was in charge of the service. The following evening the Relief Society of the branch sponsored a harvest supper, and the produce remaining following distribution among the sick was sold by auction. Sister Esther Jackson, Relief Society president, had charge of the social.

Oldham Branch held its harvest festival recently, with the branch Relief Society in charge. A share of the fruit and flowers was after-

wards given to the sick, and the remainder sold and the proceeds given to Relief Society funds.

On Friday, October 14th, a jumble sale was sponsored by Oldham Branch Relief Society. A satisfactory sum was obtained.

The Rochdale Greys held their annual Bar X Roundup Dance on Friday, October 7th, at the Carlton Ballroom, Rochdale. Elder M. Warner Murphy was master of ceremonies, and a large crowd of members and friends was in attendance.

A conference eve social was held in the Rochdale Branch Hall on Saturday, October 8th. Games and dancing were directed by Elder W. Burt Buxton, and as a special programme attraction several numbers were given by the Millennial Chorus.

**NORWICH**—A farewell social honouring Supervising Elder E. Le Verl Barrett, who has been transferred to Scotland, was given in the Norwich Branch recreation hall. The programme of games and dances was directed by Brother William T. Rayner. Branch President Alfred Woodhouse presented a leather writing case to Elder Barrett as a farewell gift from the members of the branch.

**NOTTINGHAM** — Leicester Branch held a baptismal service at the Bath Lane Baths on Monday, October 17th. Annie Elizabeth West was baptized by Elder M. Warner Murphy, supervising elder of Manchester District. The meeting was conducted by Elder Louis C. Larsen. The confirmation service was held at the branch hall, with Sister West being confirmed by Elder Scott R. Clawson. Branch President George E. Gent was in charge of the service.

### **DEATH**

**HAMBLEY**—Mr. William John Hambley, a friend for many years of Plymouth Branch, died on Monday, September 26th. Funeral services were held on Saturday, October 1st, in the family home, with

Elder Paul V. Strebel conducting. Speakers were Elder Strebel and Elder Gustaf L. Larson. Burial was at the Old Cemetery, Elder Strebel dedicating the grave.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

<b>Aberdeen:</b> Corn Exchange, Hadden Street, Off Market Street.	<b>Gateshead:</b> Westfield Hall, Westfield Terrace.	<b>Merthyr Tydfil:</b> L. D. S. Chapel, Penyard Road.
<b>Accrington:</b> *L. D. S. Hall, Over 9, Church St.	<b>Glasgow:</b> L. D. S. Hall, 4, Nelson Street.	<b>Middlesbrough:</b> L. D. S. Hall, 188, Linthorpe Road.
<b>Airdrie:</b> †L. D. S. Hall, 40, Hallcraig Street.	<b>Gravesend:</b> Freeborn Hall, Peacock Street.	<b>Nelson:</b> *L. D. S. Hall, 10, Hibson Road.
<b>Barnsley:</b> Arcade Buildings.	<b>Great Yarmouth:</b> L. D. S. Hall, 33a, Regent Street.	<b>Northampton:</b> *L. D. S. Chapel, 89, St. Michael's Str.
<b>Batley:</b> *L. D. S. Hall, 13, Wellington Street.	<b>Grimsbury:</b> Thrift Hall, Pasture Street.	<b>Nottingham:</b> L. D. S. Hall, 8, Southwell Road.
<b>Belfast:</b> †Arcade Buildings, 122, Upper North St.	<b>Halifax:</b> *L. D. S. Hall, 35, Brinton Terrace, Off Hansen Lane.	<b>Norwich:</b> L. D. S. Chapel, 60, Park Lane.
<b>Birmingham:</b> L. D. S. Chapel, 23, Booth Street. Handsworth. Council Schools, Stratford Road, Sparkbrook.	<b>Hucknall:</b> *Byron Buildings.	<b>Nuneaton:</b> Masonic Hall.
<b>Blackburn:</b> L. D. S. Hall, St. Peter's Street.	<b>Hull:</b> L. D. S. Chapel, Wellington Lane, and Berkeley Street.	<b>Oldham:</b> L. D. S. Hall, Neville Street.
<b>Bolton:</b> Corporation Chambers.	<b>Hyde:</b> L. D. S. Hall, Reynolds Street.	<b>Plymouth:</b> L. D. S. Hall, 34, Park Street, Tavistock Road.
<b>Bradford:</b> L. D. S. Chapel, Woodlands Street, Off City Road.	<b>Kidderminster:</b> L. D. S. Chapel, Park Street.	<b>Pontllanfraith:</b> Enquire: 81, Brynteg Street.
<b>Brighton:</b> 105, Queen's Road.	<b>Leeds:</b> *L. D. S. Hall, 5, Westfield Road.	<b>Preston, Lancs:</b> L. D. S. Hall, 7, Lords Walk, Off North Road.
<b>Bristol:</b> Hannah More Hall, 45, Park St., Clifton.	<b>Leicester:</b> All Saints' Open, Great Central Street.	<b>Rawmarsh:</b> L. D. S. Hall, Main Street.
<b>Burnley:</b> §L. D. S. Chapel, 1, Liverpool Road, Rosegrove.	<b>Letchworth:</b> Vasanta Hall, Gernon Walk.	<b>Rochdale:</b> L. D. S. Chapel, Lower Sheriff St.
<b>Carlisle:</b> L. D. S. Hall, Scotch Street.	<b>Liverpool:</b> L. D. S. Chapel, 301, Edge Lane.	<b>Sheffield:</b> L. D. S. Chapel, Corner of Ellesmere and Lyons Roads.
<b>Cheltenham-Stroud:</b> Theosophical Hall, St. Margaret's Ter., Off North Place, Cheltenham.	<b>London:</b> L. D. S. Chapel, 59, Clissold Rd., N.16. Ravenslea Chapel, 149, Nightingale Lane S.W.12. Downham Fellowship Club, between 29 & 30, Arcus Rd., off Glenbow Rd., Catford. Ivy Hall, Wellesley Road, Gunnersbury, W.4.	<b>Shildon:</b> *L. D. S. Hall, 100, Main Street.
<b>Clayton:</b> *Central Hall.	<b>Loughborough:</b> Adult School.	<b>Skelton:</b> Liberal Association Hall, 13a, Queen's Street, Redcar-on-Sea
<b>Derby:</b> Unity Hall.	<b>Lowestoft:</b> L. D. S. Hall, 20, Clapham Road.	<b>South Shields:</b> L. D. S. Chapel, 98, Fowler Street.
<b>Doncaster:</b> *L. D. S. Hall, Trafford Street.	<b>Luton:</b> Dallow Road Hall, Corner of Dallow and Naseby Roads.	<b>St. Albans:</b> 49, Spencer Street.
<b>Dublin:</b> †L. D. S. Hall, 8, Merrion Row.	<b>Mansfield:</b> 39a, Albert Street.	<b>Sunderland:</b> L. D. S. Chapel, 18, Tunstall Road.
<b>Eastwood:</b> Library, Church St.	<b>Manchester:</b> L. D. S. Hall, 88, Clarendon Road. C. on M.	<b>Tipton, Wolverhampton:</b> L. D. S. Hall, Washington Building, Berry Street.
<b>Edinburgh:</b> Ruskin House, 15, Windsor Street.		<b>Varteg:</b> Memorial Hall.
<b>Gainsborough:</b> *L. D. S. Hall, Curtis Yard.		<b>West Hartlepool:</b> L. D. S. Chapel, 7, Osborne Road.
		<b>Wigan:</b> *L and Y Station

§—6.15 p.m.

\*—6.00 p.m

+—7.00 p.m.

†—2.30 p.m

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